

THE SOUTH INDIAN TEACHER

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THE XXII SOUTH INDIAN EDUCATION WEEK

MESSAGES RECEIVED

HIS EXCELLENCY THE GOVERNOR OF
MADRAS.

I congratulate the South India Teachers' Union in organising the XXII South Indian Education Week throughout our State. It is in the fitness of things that the Central Education Week Committee has chosen as the central theme for discussion, "Children—Our Citizens of Tomorrow". The importance and truth of this subject can hardly be emphasised and can only be minimised at national peril.

The school is a Community Centre and there should be an intelligent and harmonious co-operation between the school, the home and the Community. It is only then that children learn to think and act in terms of esprit-de-corps, mutual responsibilities and team work so essential for national and international amity and peace, and truly prepare themselves, however unconsciously, to play their fitting part as useful citizens in the days to come.

I hope and pray that the aim of the Education Week will be fulfilled with the active co-operation and good-will of the teachers, parents and the public.

I wish the Education Week every success in its excellent and commendable endeavours.

SJT. C. RAJAGOPALACHARI, Chief Minister, Government of Madras.

I deem it a great honour to be asked to send a line of good wishes on the occasion of this year's Education Week

of the Madras Teachers' Guild. There is a lot to teach, but the main thing is to guide the youths in the way of being kind and just, to be pure in thought, and to be good to those who depend on one's help and guidance. We may omit a lot of other things! These can be learnt later on. The thing that must be achieved is the building of character. This is not done by too much speaking about it but in many indirect ways. The good teacher is one who knows how to do this; how to make boys and girls eager to be good, honest and just and well-behaved, without lecturing on the subject.

DR. M. V. KRISHNA RAO, Minister for Education, Government of Madras.

Thank you for your kind invitation to the inauguration of the XXII Education Week on Monday the 20th. I wish the celebrations of the Education success. I am glad the theme chosen for your discussions is "Children Our Future Citizens". Our schools and our educational efforts therein, in our country to-day, have to fulfil their main role of training the future citizens who will uphold and defend the freedom and honour of our country. The future safety of democracy in the world demands this.

HON'BLE THE RAJAH OF RAMNAD, Minister for House Rent Control.

I am desired by the Rajah of Ramnad, Minister for House Rent Control to

acknowledge receipt of your letter dated 12—10—1952 and to convey to you his appreciation of the work done by the Union in connection with the XXII South Indian Education Week. He congratulates those taking part this year in the functions and wishes them all success. He is happy over the theme chosen for this year.

Personal Assistant.

* * *

SIR A. L. MUDALIAR, *Vice-Chancellor, Madras University and Chairman, Secondary Education Commission.*

I am glad to learn that the South India Teachers' Union is once again organising an Education Week, and that for this year they have chosen the very appropriate subject "CHILDREN OUR FUTURE CITIZENS".

The end and aim of all education is, so to train the youth of the country, that they can play their part worthily and well as citizens of the State. The responsibilities of Citizenship are great in these days, and it is very necessary that the child from the very beginning should be trained to think in terms of the responsibilities that would devolve on it, while at the same time making education a pleasant task eagerly sought for.

The South India Teachers' Union has in previous years organised Education Weeks and with every succeeding year has, if I may be permitted to say so, improved on the previous year's performance. I have no doubt that the Week will turn out to be very inspiring and I wish it every success.

* * *

DR. AMARANATH JHA, *President, All-India Federation of Educational Associations.*

The South Indian Education Week has now become a normal feature in the Madras State. This year the differ-

ent educational associations are concentrating on "Education of the Child". If peace and good-will are to prevail in the world and the world is to be made better than it is now, it is of the utmost importance that children, on whom the future of the world will depend, should be properly educated. It is also necessary that the teachers and parents in charge of children should equip themselves for the privilege of providing the children with opportunities for developing in a happy atmosphere and to be brought up to become physically and mentally healthy. I wish the Education Week all success and trust that the organisers will receive the co-operation of the members of the public.

* * *

MOULANA ABUL KALAM AZAD, *Minister for Education, India, New Delhi.*

I am very glad to know that the South India Teachers' Union is celebrating its 22nd Education Week this month. I wish this Union every success in its endeavours.

* * *

SRI T. P. MEENAKSHISUNDARAN, *Chintadripet.*

The miracle of education is the living contact of the mind with the mind and this brings out the importance of the Teacher. There is a danger of our forgetting the essential fact in our pre-occupation with the buildings, curricula, and methods. The history of the World up to the XX Century has been recording the greatness of Great Teachers. But the history of XX Century knows no great Teacher but only methods. India is the land of Teachers upto the time of the martyrdom of Mahatma Gandhi and we teachers of India should rise to the occasion and show to the world the immortality of the race of Great Teachers. May this Education Week inspire us all.

* * *

SERVE INDIA AS EQUAL CITIZENS

PUNDIT JAWAHARLAL NEHRU

"Young citizens of India, I have been asked on behalf of the Headmasters' Conference to say some words to you. Now, one headmaster by himself is a formidable person and when all of them get together and call themselves Headmasters' Conference then one is somewhat overwhelmed. But really that is merely a ruse to let me talk to you and I am not talking to the Headmasters' Conference.

"I wish I could talk to you in your own language, which you would no doubt understand much better. I can talk to you of course in Hindi or, if you like to call it Hindustani or Urdu, but some of you may understand and others may not understand at all. But, unfortunately I have probably to address to you in a language which many of you may not fully understand though perhaps you may understand a little.

"I am very happy to come here and see this rally. I am told it represents less than half of high school students here, because the Stadium is not big enough for all of them. Well, within the stadium or elsewhere I have seen a very large number of students of various ages in various places in the City, if not at functions, at any rate in the streets and it has been very delightful to see their cheerful faces, bright young faces, because these bright faces themselves showed how they were and what they were feeling. I wish to talk to you from a little nearer to you but that could not be arranged. You are too many and I cannot be near every one.

"Here you are, living in this great City of Madras, and here I come to you from Northern India. At present I spend most of my time in Delhi on business, not for pleasure and to Delhi I went from the City where I was born—that is Allahabad where the Ganges

and the Jumna meet. That is an ancient city, not very big but rather small compared to Madras. Many years ago my people came down to Allahabad via Delhi and Agra from Kashmir which is far away north of this great country. I hope you will one day go to Kashmir. Now, if you look at the map of India as you no doubt do, look at Kashmir right in the north and the Himalayan mountains and Ladakh adjoining on the eastern side of Kashmir. And if you measure the distance from there to Kanyakumari down in the south you will find it is round about 2,000 miles. Now this vast area between the northern tip of India and the southern tip of India is India and you and I, wherever we may live whether in the north or in the south or in the centre, we are citizens of this great country. You are, in a local sense, citizens of Madras if you like, but really you do not belong to Madras only, as I do not belong to Allahabad or Delhi or any place. I am a citizen of the Republic of India and you are also citizens of the Republic of India. Remember that because it is a great honour and a privilege to be citizens of the Republic of India. But it is something more than honour and privilege. When you have honour or privilege you have to do something about it also. You have some kind of an obligation. You cannot get anything without working for it. If you get anything without working for it you do not value it. Those people who lead an easy and soft life without working for it do not value it, do not really get the best out of life. It is only when you work for something whatever it may be and get it after working hard for it, it is important for you and you value it and cherish it."

"You go in for games. You have to work hard to do well at your games, and if you do well at them and gain a

prize or a championship, you value it, because it has been the result of effort on your part, of hard work, which itself is good for you.

"So, if you get something so big and so valuable as citizenship of India, you should not consider it something cheap which comes automatically without obligation on your part. So we have to do something about it. We have to serve India.

BITS OF BHARAT MATA

"Now, what is India? Well, you can look at the map of this great big country with a large number of States and Provinces call them what you will. There is the State of Madras in the south and if you go up there is Bombay, there is Hyderabad, there is Mysore, there is Travancore right on the southern tip, there is Madhya Pradesh, Madhya Bharat, Rajasthan, Sowrashttra, Uttar Pradesh, Bengal, Punjab, Bihar and Assam and a number of other smaller ones. But it is India. But again what is India? I shall tell you a story. I was once travelling about and it grew dark and I arrived at a village. It was somewhere in Punjab and a large number of peasants came to welcome me. They are very stout peasants—Jhats, most of them. These Jhat peasants, you may know many of them, go into our army. They came and welcomed me and started shouting Bharat Mata-ki-Jai. Well and good, I sat down with them. I asked them, 'Who is this Bharat Mata about whom you are talking and crying out Jai?' These big stout peasants were rather confused. They looked at each other. They cannot make out what this question meant. Then one man said it was Bharathi. Bharathi, you know, means earth. They were peasants. To them mother was mother Earth. It is Bharathi. Bharathi, I said, at what place. Is it your place, your village or district or your province. That again confused them, I went on questioning them and getting answers. They were rather annoyed. They asked me to tell them all about it.

"I said, Bharat Mata is of course this great big country which those of

you who have been to schools might know. This country consists of all kinds of things. There are big cities and many many Jakhs and Jakhs of villages and fields and forests and mountains and great rivers and all kinds of things. All this is India of course. But it is not the whole of India. Ultimately I said India consists of the people who live in India, not merely stones, fields, rivers and mountains. They too are India. So, I said India consists of 350 million people who live in India. So you are among these 350 million people of India. You are a bit of India. So when you shout out 'Bharat Mata-ki-Jai' you are shouting out 'victory to Mother India', 'victory to these people' and 'victory to yourselves as bits of Bharat Mata'. So this idea that they were bits of Bharat Mata impressed them very much and pleased them very much.

"We are all Bharat Mata also. Well this is so. Bharat Mata consists of you and me and millions like us and not something apart from us. We are Bharat Mata; we are India; bits of India, little, little tiny bits of a great big thing. If we are little tiny bits of India, we have to remember that we must not do anything which might bring discredit on this great big country of which we are little bits. We must bring it honour because that honour is honour for us and also we must not do anything to bring any dishonour to it, any discredit to it. Indeed, it is a very big thing working for this great country and seeing it becoming more prosperous.

MANY WITHOUT EDUCATION

"Again you are here, forty to fifty thousand children sitting together and you are fortunate, for you can go to schools in Madras City, get some training and later on many of you will go to colleges and universities and then you will do your jobs in life. But there are many many little children who do not yet have the chance of going to schools—many of those who live in villages etc. They should go to school. Every child in India should go to school

and have this opportunity of learning, of becoming better in body, and mind and in every way. We want of course the whole country to go ahead. But the whole country means these millions and millions of bits of India and they should go ahead. Remember this.

"Remember also that all of us, big and small, in whatever part of India we live whether in the snows of the Himalayas or down south here are all equal bits and sharers of India. In India, there is no part which is more India than other. We are equal in India.

"Also you know there are many religions in India; some people belong to one religion and some to another. Now, it is up to these people to belong to any religion they like. But, they are all bits of India to whatever religions they belong, they are all sharers of India. It is not right or true to think or say that people of one religion have greater share in India and people of another, a lesser share. They are all citizens of India and religion is a matter for their private life and private conscience, not a matter relating to the civic or national life, but a matter relating to the bits of India.

COMMUNITY OF CITIZENS

"Then again there are all kinds of divisions, castes, sub-castes and what not. I am afraid, I do not like them at all. Further, it is not a question of my liking or not liking them, but rather of remembering that these things should not come in our way and create barriers. We have to build up a great community of the citizens of India and each one of us to whatever, caste, religion, creed or Province or State he belongs to, is a member of that community—boy or girl. So, we must try to remove these barriers. You children, do not think of these barriers very much. But, unfortunately, when people grow up, they do not always grow wiser. Sometimes children are wiser even than their parents in some matters. Grown-ups have a habit some

time of quarrelling although they tell children not to do so. Now, we must learn from children in this matter, of not having any barrier between us but considering that all of us are equal and to have equal opportunity.

"If you happen to be more prosperous than another, may be good fortune if you like—and if you think that you are any better than the other, you are greatly mistaken. To be better or not does not go with fine clothing or money. Nor is a person who has some fine clothing or money is cleverer than others. We must see that everybody is given clothing, given schooling and good housing, then all these distinctions disappear. Meanwhile it is bad and vulgar for people who happen to have more money than others to think they are better. If they think so, certainly they are not better.

"So, we must build up this country in which millions and millions of children and grown-ups work together co-operating with each other, playing together and thinking of each other as brothers and sisters and as equal citizens of the Republic of India. So, good luck to you."

JAI HIND!

Approved by all the State Governments.

EDUCATIONAL INDIA

Edited by

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CHILDREN—OUR CITIZENS OF TOMORROW

BY

MISS K. N. BROCKWAY.

It is an honour to be invited to speak over the radio tonight on the eve of the 22nd South Indian Education Week. It has been my privilege to work for many years in happy association with those who organize these Education Weeks, the officers of the South Indian Teachers' Union and of the Madras Teachers' Guild. I have greatly admired their devotion to the cause of education which prompts them to do voluntary work for the good of our schools and to give time and thought to the consideration of wider educational problems as well as to the details of their daily work. I join with many others in wishing this Education Week all success.

I speak then as a teacher to teachers on the theme of this year's Education Week—Children, our Citizens of Tomorrow. I must confess that when I first read the title of this talk, hackneyed words from some educational treatise come to my mind—well worn phrases about co-operation and service taken from a text-book and not from my own thought or experience. But my further reflections were very different. It is a serious thing to realise that the children in our schools to-day will be tomorrow's citizens; the votes that they will cast in a future election, and the part that they will play in India tomorrow will help to determine the further course of India's history. And on the future of India may well depend the future of Asia and of the World.

How can we teachers help in this business of training India's future citizens? Surely in many ways, but not at all if the one and only ambition of our pupils is to be promoted from one class to another in the quickest possible time; if the corporate life of the school means nothing to them, and if what they learn at school seems to have little or no connection with their everyday life. We must admit that this is sometimes true but it is significant that,

since Independence, efforts have been made to bring the Secondary School curriculum in our State more closely in touch with every-day life. Citizenship training, Social Studies, Excursions and School Camps emphasize the corporate side of school life, and encourage self-reliance and contacts with life outside the school.

These changes are all to the good, but even more important are the traditions and tone of the school. In a big school there are boys or girls from different religious and social groups; if the tone of the school is good, they will mix together freely and treat each other on their individual merits. The poet Wordsworth said that at Cambridge University in his day the students lived together as 'Brothers all in one community, scholars and gentlemen'. He was shocked to find later that difference was paid by the world to wealth and social status rather than to merit, but his early ideals were not forgotten. We want to have those same ideals in our schools and to see moreover that our pupils show to servants and to labourers the same friendly spirit. It will be good if our pupils can have some share in manual labour and if we can train them to take responsibility for the care and cleanliness of the compound—in little ways as well as big—to pick up bits of paper lying around, to turn off dripping taps and to keep bath-rooms and latrines in decent condition. But these things will not happen if we merely talk about them. They will only be done if we give our pupils constant kindly supervision and reminders. Our aim should be that lessons thus learnt should be carried over to their homes and to the districts where they live. We must make them feel that these little things matter. A scout master friend of mine used to tell his boys that singing the National Anthem should mean for them that they would not bicycle after dark without a lamp.

It will be good if we can get our boys and girls to give practical expression in ways such as that to their love for their country.

We must also endeavour to train our pupils to be men and women of integrity. A good citizen is one whose word everyone can trust. Children are seldom by nature absolutely honest. They learn to be honest largely by example and you may be sure they watch us closely in such matters. I remember how impressed I was as a little girl when some people with whom I was staying at the end of a summer holiday would not sign a certificate saying that I had not been in contact with infectious disease without consulting my previous host and hostess. I had looked upon it as a mere formality and I was astonished by their attitude. I said nothing to them but their scrupulous honesty regarding the truth of what they signed taught me a lesson which I have never forgotten.

I have left to the last the intellectual training that we should give our future citizens. We must give them a regard for facts and protect them against propaganda. They must learn to look at both sides of a question and not to believe too easily every spoken or printed word. Whenever possible, they must be encouraged to find out facts for themselves and to learn that a country cannot become Utopia overnight.

I have been speaking of citizenship training in Secondary Schools, but we know that the biggest problem for educationists in India is primary education in the villages. Here Basic Education has presented us all with a challenge; for it aims at educating the whole village community and at making each child a productive member of society. Basic Education at Sevagram is inspiring but, as yet, no one has shown us how Basic Education may be integrated with the existing system of education in crowded urban areas. It is surely unfortunate to have two diverse systems of education operating side by side.

We have been considering what teachers can do to train good citizens,

but we teachers must not exaggerate our importance. It is obviously ridiculous to suggest that citizenship is learnt only at school. How manifold are the forces that influence each future citizen—the influence of his home, with its social and religious traditions; his economic environment; the books he reads; the films he sees; the speeches he listens to; his heroes and heroines, whether statesmen, cricketers or film stars. What real training for citizenship can we give if school education only leads to unemployment? How can we make good citizens out of girls or boys who are permanently ill or under-nourished? True Citizenship Training cannot be achieved without the co-operation of many people. There must be co-operation between those who administer education, industry and agriculture, so as to provide work for as many young people as possible. There must be co-operation between doctors and teachers, so as to ensure the physical well-being of our pupils. There must be co-operation between home and school so as to help the parents to realise what we are trying to do for their children and so that our girls in particular may be educated in what will necessarily take an important place in their future life. And we who are teachers must try to share in all the interests of our pupils so that we may help them to realize that they have a part to play as citizens of this land. For the young, hope is all important, depression and cynicism are fatal. We are fortunate to have in Nehruji a Prime Minister who awakens in the young (I quote his words) 'a sense of being in a great adventure, the tremendous adventure of building up the new India'. In another speech he said, 'We must build up this country into millions and millions of children and grown-ups, all working together, co-operating with each other, playing together and thinking of each other as brothers and sisters and as equal citizens of the Republic of India. So good luck to you. Jai Hind.' These are fitting words with which to conclude my talk on 'Children, our To-morrow's Citizens'.

EDUCATION FOR THE CITIZENS OF TOMORROW

BY,

K. S. RAMASWAMI SASTRI, *Retd. District Judge.*

Education is mainly concerned with the mind, and the mind is an unseen but intensely felt entity. If we have wrong theories about the mind, we are sure to have wrong theories, followed by wrong techniques, of education. But unfortunately we are full of wrong theories of the mind and of consequent wrong theories and techniques of education. Aldous Huxley says well: "Our educational policy is based on two enormous fallacies. The first is that which regards the intellect as a box inhabited by autonomous ideas, whose numbers can be increased by the simple process of opening the lid of the box and introducing new ideas. The second fallacy is that all minds are alike and can profit but the same system of training. All official systems of education are systems for pumping the same knowledge by the same methods into radically different minds. Minds being living organisms, not dust-bins, irreducibly dissimilar and not uniform, the official systems of education are not, as might be expected, particularly successful." The modern systems of education proceed on the assumption cynically stated in the following famous stanza :

"Ram it in, ram it in!
Children's heads are hollow,
Ram it in, ram it in!
Still there's more to follow."

The dust-bin theory and the uniform standard theory are psychologically unsound though they are in the ascendant to-day. The system of teaching is rigid and inflexible and takes no account of the specialities and peculiarities and idiosyncracies of each individual child. The theory of that imaginary being, viz. the average boy alone is before the mind of the teacher. The curriculum is a veritable bed of Procrustes; those whose minds are too long for the bed are cut down and fitted to it; those whose minds are too short for the bed are beaten and stretched out; and either process is fatal to the student. The

child with a few talents and a few deficiencies has his talents handicapped and curbed and eventually destroyed by his deficiencies and defects.

Further the student is lectured at and crammed with notes. There is no active learning by him in a spirit of glad response to the living call of the teacher. The student loses his innate powers of independent thinking and intelligent experimentation and buoyant initiative. He learns words and phrases and sentences by rote whereas he should find out things and assimilate them and build them into the inner texture of his mind.

Under the Dalton Plan, this evil is minimised and finally negated. The class-rooms of the old orthodox type are abolished under it. Each room is a laboratory for a special subject. The students go there as interest prompts them and do their work themselves on the basis of assignments of work systematically graded and arranged. Each child goes according to the bent of his mind and takes his own time to finish the assignments. The teacher does not doze him with information but is at his elbow to guide him with suggestion and advice. The teacher enables and encourages the child to teach himself. He tells the student where he can get the information needed by him. Thus each student ceases to be a storage room and becomes a research worker having the pleasure of blazing his own trail and finding and storing knowledge himself and in his own way and at his own speed. In this way a child of exceptional ability will do his assignment of work soon. He does not stagnate for the rest of the year but moves on to the higher stages of the subject. The child of average ability will go slower and the child of less than average ability will go even slower. But all will learn by self effort and will master and assimilate knowledge instead of packing it in a kind of portmanteau. Some students will show exceptional aptitude for particular subjects and will go

quickly along those roads. I do not say that the project method must supplant the present faulty method. Some way can and must be devised to bring in the better method into the present scheme so that individual attention and appeal will have more prominence than mass production.

Further, we have to correct the modern over-emphasis on the physical sciences as a reaction from the ancient over-emphasis on the humanities. A liberal education must leaven the study of the sciences by the study of the humanities, and the study of the humanities by the study of the sciences. Universities must kindle a disinterested love of knowledge for its own sake, while giving advanced specialised training which is necessary for the various learned professions. These were once described as law and medicine and engineering but in the complex modern conditions of life, the number and range of specialised professions are increasing day by day. The Universities must in the main produce the leaders of the nation and the conservers and improvers of the national culture. They must also foster the international mind and the universal spirit. To-day in our Universities the technique of mere lectures is in the ascendant. There also the students must be taught to learn and assimilate. In addition to that ideal, there must be the ideal of love of research and of the passion for testing existing knowledge and increasing the existing fund of knowledge. The highest aim is not the mere production of experts and specialists alone but also the creation of good citizens and good men. Dr. S. Radhakrishnan recently stressed rightly the value of discipline and courage and fortitude and intelligence and wisdom and said: "These are not things which we can get from books but these things are to be acquired in our day-to-day life." We must hence correlate the sciences and the humanities and also correlate education and life.

We must further realise the unity of education. Though we may for the sake of convenience divide education into elementary and secondary and

collegiate education and post-graduate research, we must not forget that the whole of education is a ladder from gutter to God. The teacher should not be a mere educational psychologist but he should have a sound psychology and philosophy of education. Education must be imparted without causing fatigue or boredom. All the faculties of the mind—memory, intellect, emotion, will, imagination, intuition, etc.—must be simultaneously and harmoniously developed. We must remember also that the mind is one and combines all these powers and faculties. Evocation of originality and initiative should be a primary aim. Nor should morality and religion be relegated to the background as is being increasingly done everywhere.

During the various stages of education also we have to introduce wise changes and reforms in the best interests of the citizens of the future. In the realm of pre-basic education, whether we devise nursery schools or adopt Kindergarten and Montessori methods, we have to see that the education is cheap in a way suited to our poor country. We can make education a delight and impart it in the play-way and encourage spontaneity and individuality and harmonise work and play. But we can also impart simultaneously group-feeling and group activity and convey also simple ethical and spiritual ideas. Sense-training can go with soul-training and freedom can be blended with discipline which will not be a task-work but will be made pleasurable.

In the elementary stages the idea of converting all elementary schools into basic schools is a very good idea. Mahatma Gandhi's ideal of craft-centred education has caught the imagination of all persons. But we must diversify the crafts and not merely concentrate on spinning or weaving or both. Further, we must spend a portion of the day on craft-centred education and another portion on culture-centred education, because it is not possible to teach all the subjects well round a craft. Learn by doing is good; but in the case of some subjects, e.g., history, we must learn for learning and doing.

The idea of teaching through the mother-tongue is a natural and fruitful idea. Basic education should be craft-centred and culture-centred and child-centred.

In the secondary stage we must have diversified courses. The present trends are good but have to be clarified and amplified. Before the new scheme was launched, we had a rigid mechanised system in which there was only mass appeal to the students but no individual appeal. We have changed that rigidity but have not yet attained a suitable and balanced diversification. Further, in the learning of languages there is much need for improvement. Under the present scheme the national language and the Sanskrit language suffer. Some more periods should be taken out of the four periods now required for the study of the local language by students who study other languages. Further, there is little scope now for stimulating the sense of beauty or feeding the aesthetic emotion or the ethical sense or the spiritual experience. Creativeness and originality and joy in life are not attended to at all. There is no conscious fostering of the habits of obedience and discipline and self-control and diligence and punctuality and orderliness and harmony. Truth and Ahimsa and non-covetousness and purity and control of senses which are the basic virtues according to Manu must pass into the life of the youth easily and naturally. Bertrand Russell says well: "We wish our children to be candid, frank, self-respecting; for my part I would rather seem to fail with these qualities than succeed by the arts of the slave. . . . I would have my children truthful in their thoughts and words, even if it should entail worldly misfortune for something of more importance than riches and honours is at stake." Compassion and sympathy and fellow-feeling and kindness to all living beings should be inculcated till they become live shining natural qualities and virtues in our youth. Character and culture and citizenship should be

a unity in trinity and a trinity in unity. The love of corporate life and co-operative feeling and endeavour should be harmonised with the play-way and the individual appeal and originality and creativeness. The school must be related to Society and both must be related to the Life Divine.

In the case of women's education equal emphasis must be laid on equal and identical education up to a point and special emphasis must be laid thereafter upon fitting women for motherhood and for being the queens of the household and upon the preservation and perfection of the women's special function and prerogative of being the guardian of the emotional and spiritual elements in human nature and as the apostles of peace in a destructive and self-destroying world, so that every woman may be, as Wordsworth says,

"A perfect woman nobly planned
To warn, to comfort and command
And yet a spirit still and bright
With some-thing of the
angel-light."

Coming now to University education and post-graduate education and research, let us not forget that the modern age entered into India in all its fullness not through the battlefield or the market or the Secretariat but through the Universities. But we have now to harmonise Indian divinity with Western humanism and materialism without succumbing to the later. The ideals of social unity and economic progress and justice and political and defensive military efficiency are noble but should not conflict with our ethical and spiritual ideals. Science and democracy and nationalism can co-exist with spiritualism and nobility of nature and universalism of outlook. It is the function of the Universities to create leadership and to amplify and unify knowledge for securing national welfare and international peace. The destiny of the citizens of tomorrow lies ultimately in the hands of the Indian Schools and Colleges and Universities.

RE-EDUCATE THE ELDERS

SIR S. V. RAMAMURTHI.

Let me thank the South Indian Education Week Committee for the honour they have done me in inviting me to preside on this occasion.

The work that the Committee is doing is of great importance in reorganising education in free India. Children of to-day were born unfree. How many men and women born unfree teach children to be the future citizens of free India? It seems to me that in order to educate the children, parents and teachers and rulers have to re-educate themselves. This week then may deal with the education of children and the re-education of their elders. Let me suggest some lines for the re-education of parents, teachers and rulers as a means to the education of children.

Take parents first. Children are born later than their parents and are therefore older in time than their parents. We often notice how much more children, even babies, know than we did when we were children. The range of knowledge of children extends to developments of science such as motor cars, radio, cinema, aeroplanes and even atom bombs—things which were not dreamt of when we were children. Children to-day have a world vision which we elders did not have. World Geography and World History are as present to them as the geography and history of our district or our province were to us. The background of the children's minds are therefore much wider than ours. From this background, they exercise their intellectual curiosity and ask questions which parents and teachers find it hard to answer unless they re-educate themselves. When we were children, we had some parents whom our ancient culture kept fresh and alive to the needs of children. I was fortunate in my father being one who made it a principle never to be impatient with me when I asked a question however silly it might appear to an elder and was patient in answering my questions as best as he could. I was not equally fortunate in

my teacher in the Lower Secondary school which I attended. He had a stock reply to questions which bothered him. His reply was "Don't ask cholam stalk questions". He explained once what he meant by a cholam stalk question. He said that a child asked why when a cholam stalk was inserted in the mouth of a calf it did not come out at another end of the calf. This question could have been answered quite simply. But the teacher did not take the trouble. I suggest to parents that they never refuse to reply to a question of their children however silly it might look to their grown-up wisdom but answer it patiently. If they do not know an answer, let them say so and say they will find the answer and give it. In free countries like Britain and U.S.A. where children's intellectual curiosity is more respected than it has been in unfree India, there are books published giving answers to thousands of questions which children may ask and which parents may find it difficult to answer. I suggest that parents should respect the intellectual working of their children and never refuse to satisfy their intellectual curiosity, if they possibly can. This is the least that children of Free India may expect from their parents who were born unfree.

Take teachers next. Here again I was fortunate in studying under a Headmaster at the London Mission High School, Visakhapatnam, Mr. Daniel Lazarus who himself had received training under one of the greatest educationists, Dr. Miller, Principal of the Christian College, Madras. Dr. Miller inherited the living Christian tradition of Britain and Mr. Lazarus imbibed its spirit from Dr. Miller. The influence of Mr. Lazarus on his students has been lasting. We acquired discipline and developed our character from his inspiration. We all loved and would do anything for him. We all feared him too and at the tinkle of his well worn bell, all the five hundred students of

* Presidential Address delivered at the inauguration of the 22nd South Indian Education Week on 20-10-1952 at Madras.

the school would be immediately silent. To-day we all know that discipline and character have slackened in the country. Their foundations have to be relaid with diligence and love by teachers in the schools in order that the future citizens of India with all their political power to influence the history of India and perhaps of the world may function not in a slipshod way but with the strength and competence born of discipline and character. I sometimes wonder why the people of Free India seem to have gone back even on the discipline and character they showed in the days when India was unfree. Perhaps discipline and character in unfree India were imposed on us from the outside by our then masters and when such outside pressure was removed, we need to redevelop discipline and character from within. This perhaps is the price we have to pay for freedom, just as persons who have walked with crutches fail to walk at all for a time as soon as the crutches are removed. It is upto teachers to massage the spirit of free Indian children, if I may use the metaphor and evoke from within them the strength to live with discipline and character.

Then let us take rulers. The rulers of India both British and under them Indian dealt with men who were unfree and could therefore be kept in orderly lines so as not to interfere with their measures of rulership. When policemen line both sides of a road, any driver may drive at high speed on the road without accidents. But in a village when all living beings including men and the undisciplined village dogs are free to spread themselves on the road, driving without accidents and harm requires a very competent driver who knows not only the ways of machines but also the ways of men. Rulers of present day India have therefore to re-educate themselves in the ways of democratic government.

These are some ways in which parents, teachers and rulers have to re-educate themselves in order that children may be educated to become good citizens of future India. May I suggest also that there is something further

needed for such a task of education and re-education ?

I sometimes imagine the life of India as a temple with four prakaras and a garbha graha. The first prakara is that of children where parents are the dvarapalakas. The second prakara is that of students where teachers are the dvarapalakas. The third prakara is that of citizens where rulers are the dvarapalakas. The fourth prakara is that of saints and sages where they themselves are the dvarapalakas. Beyond is garbha graha where resides God. If parents, teachers and rulers need re-education, if children, students and citizens need education, I suggest that saints and sages need self-education. During the days of unfree India, the doors from the prakara of citizens to the prakara of saints and sages and thence to the garbha graha were practically shut. The fathers of the first prakara toed the line of their rulers. But fortunately, the mothers did not. They kept visiting the prakara of saints and sages and worshipping at the garbha graha and thereby have kept Indian culture and religion alive. It is up to the men in all the prakaras to take up once more the task of enlarging and developing further the experience and knowledge embodied in Indian culture and religion. For, God resides not only in the Indian temple but also in the temples of life of Europe and America. Streams of knowledge and experience from God have been flowing to men in Europe and America. If free India has to recover the primacy in culture and religion which she held before India and become unfree, then the saints and sages of India have once more to apply their minds and spirit to find and spread the voice and light of God in ever richer ways. Then we may hope that the grace of God which perhaps never forsook us in our darkest days may again flow to us in a clear stream.

In conclusion, let me express the hope that this Education Week which we are inaugurating to-day will help in the education, re-education and self-education of India.

SAVE THE CHILDREN

BY

V. NATARAJAN.

The future is in the hands of the children. They are our citizens of tomorrow. The children of to-day will one day be the workers who will shape the farms, industries and workshops of the country. The Development Plans and the Community Projects which are being put in operation, will help the growth and prosperity of the nation, why if the children are fed and nourished and allowed to grow in the full joy of living. Even at the very start, let them not feel that life is a miserable burden. Of what use is all this effort for more production and wealth, if you do not save the children and help them to enjoy the wealth that you plan to increase?

During his recent tour in the famine-stricken Rayalaseema, our Prime Minister made a fervent appeal to save the children. He must have spoken with tears in his eyes. After all our struggle, when we have gained freedom, what is it that we hope to leave for the children of to-day, who will be the citizens of tomorrow? "Save them from this atmosphere of beggaredom" he said, "The people of the present generation, with all their good and bad points, will pass away, and the India we are trying to build to-day will be the India of our children tomorrow. The first duty of all us should be to protect and nourish

this India of tomorrow." He said that relief work is not complete without providing some kind of social approach for the children. Voluntary workers should undertake not merely to feed the children at gruel centres but also help them to develop a human interest. They should collect them, tell them stories and make them interested in life. They should help, as some kind of unofficial teachers in village schools, to rouse the children to the joy of living. Neglecting our children, we forget our duty to the India of tomorrow.

It is not only in the famine-stricken area that we find such starving children. There are hundreds of such children in our cities and even in villages. They are in search of food, in search of games and social life. Charity and philanthropy will give them food. But who can give them the joy of life? It is a problem for the teacher, who has to undertake this responsibility with the appreciation and generous support of the public. The Education Week affords this unique opportunity for teachers to reaffirm their pledge to save the children, to help them focus public attention on this all-important task and to find ways and means to achieve this ideal.

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It is proposed to publish a Souvenir on the occasion of the Silver Jubilee Celebration in January 1953. As only a limited number of copies are to be printed, such of those Members as wish to have a copy for themselves, are requested to register their names before 15th Dec. 1952 with a remittance of As. 4.

By Order of the Board.

V. B. MURTHI,

Secretary.

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CHILDREN—THE CITIZENS OF TOMORROW

By

S. MARIA JOSEPH.

We now pass through experiences of a democratic way of life, which has developed out of the customs, hopes, dreams and aspirations of people of many generations along with the impact of ideas and manners from the West. In this new age the task of schools should be not only to develop knowledge but also the aspirations and skills and attitudes necessary for living in a changing world and to develop faith in the values of democracy.

We are slowly realizing that the children are our most valuable assets. Speeches of political leaders, educationists and social workers harp on the same theme. What can the schools do for creating effective citizenship since schools contribute to the development of children in many ways?

Good citizens must first be good men. In Macaulay's own words, "The measure of a man's real character is what he would be if he knew he would never be found out". Children, however, do not become good citizens at the completion of the school course. For the realization of the purposes mentioned above, careful planning of experiences in which children will participate during their school life is required. The school community is a realistic setting in which children may learn how to

discharge civic rights and duties. In class, in group work, in athletics, in clubs, in citizenship activities, in camping and in a number of other school activities there are unlimited opportunities for the improvement of citizenship and understanding the meaning of democracy.

All these require the active participation of children. The teaching of civics alone would not make the children good citizens. There is much to be learnt from the more traditional subjects, music, art, science, social studies and religion.

But there is a greater need for practical work, which must be carefully planned and executed. The corporate life of the school itself is a good training ground for citizenship. The school is a microcosm of adult life and opportunities for service run right through the school system. Any school that does not seize all its chances to provide opportunities for service to other fellowmen, is starving its own life.

But all this talk about Citizenship would be of little value if realised only within the school walls. Much depends upon a sympathetic and considerate contact with the world outside and on the teachers keeping abreast of the times.

THE SOUTH INDIA TEACHERS' UNION

Diary for the month of October 1952

October 9. Journal Committee Meeting.

" 10. The South Indian Teacher—September 1952—published.

" 16. Balar Kalvi—September 1952—published.

" 20. Education Week inaugurated.

" 26. The President and the Secretary attended the sub-Committee Meetings of the A. I. F. E. A. at Secunderabad.

EDUCATION FOR A WORLD COMMUNITY

Extracts from Speech delivered by Mr. Jaime Torres Bódel, Director-General of UNESCO, at the opening of the Seminar on "Active Methods of Education for living in the World Community."

In our times, such education must attempt to counter the anxieties which assail a man's consciousness as a citizen of a particular city or State, his consciousness as a citizen of a wider region sharing the same language, culture or historical aspirations, and finally, transcending the other two, his consciousness of belonging to a single species, that is to say, his consciousness of universal brotherhood. In a way, we are only following the ideas put forward in other days by men of genius, as well as by modest teachers. We are trying to discover ways of awakening in our pupils a critical interest which would endow them with these three kinds of social consciousness and enable them to play a free and self-respecting part in defending and exemplifying a living and universal morality. I dare say we all read in our childhood one of those handbooks of moral precepts in which one chapter after another is devoted to the various duties of man his duty to himself, his duty to his family, his duty to the community, his duty to his country, and his duty to humanity. These books—it is impossible to recall them without a pang of sentiment—promised their readers a better and fuller life. In their pages were to be found elevating examples drawn from the lives of the people to whom the books were dedicated, and biographies of heroes to whom the authors assigned a particular virtue: Socrates and Pasteur, Gutenberg and his printing press, Florence Nightingale and her compassion for the sick and wounded. To such examples, perhaps, we owe much of what we are. Our only regret, on thinking back over these books, is that with so many examples of virtue before us, we have put so few of them into practice. But our teachers, to whose devotion I take off my hat, had not always been initiated into the active teaching methods which can induce a pupil to associate himself fully and

wholeheartedly with the facts he learns at school.

* * *

Few sentiments are so spontaneous and lasting as love of the country where we are born. It is perfectly legitimate that we should long to see it great. But great by what means? By violence? By injustice? By aggression? It is very obvious that, in extreme cases, the patriot who does not care a straw for international obligations deliberately accepted by his country, is a queer kind of patriot. He seems to say: "You see, what I respect in my country is the idea which I, as an individual, have of her, but not the character she has given herself by approving certain principles and certain rules in her capacity as a member of the international community."

* * *

I do not believe in virtues which lessen a man. He who, out of so-called love of his country, despises his native town, loves neither his town nor his country; and whoever, out of alleged devotion to some international order, repudiates his loyalty to his own country, does not really love his own country nor the international order he claims to admire.

In a system of interdependent nations, internationalism can consist neither in the predominance of one State nor in the development of a superficial cosmopolitanism. Education for national democracy accepts as a corollary, and often as a premise, a clear idea of what the individual owes to the nation and what the nation owes to the world: whence the expression "international understanding" which was used in the programme of Unesco in its early days. But understanding others is not everything. It has been said that "to understand everything is to forgive everything". But international solidarity depends less upon forgiveness than upon justice—not a

vindictive justice, but social justice, applied to all sections of the population alike. It is therefore right that the notion of collective security, as the United Nations has proclaimed it, that is to say, peace founded on respect for law, should be universally known and valued, for once the moment for decision arrives, everyone will be called upon to pay the price. What sense is there in having a principle for which millions of men may lay down their lives and which teachers do not mention in their classes, or else, at the most, reserve for the higher stages of university education, that is to say, for a minority, a procedure quite out of proportion to the unanimity with which the entire population is called upon when the hour of sacrifice strikes.

* * *

Our activities in this field are faced with two dangers: one is propaganda,

and the other verbalism,—by which I mean paying too much attention to the letter and not enough to the spirit. We do not want teaching about the United Nations to be a mere repetition of political slogans more or less happily conceived. We want the pupil to use his judgment before he expresses an opinion, to form his own personal views and not just to absorb placidly and automatically the ideas of other people. Nor have we ever wanted to bore young people with a purely verbal education for citizenship. No doubt it is important to have a textual knowledge of the documents which govern international relations in the world to-day; but solidarity is learnt from acts and not from texts. It is neither wise nor desirable to “play” at collective security and Human Rights. School is more than an introduction to life: it is a part of life, even an essential part. It offers numerous opportunities for

putting into practice the fundamental principles of all the documents I have been speaking about. Unless teachers make an effort to use these opportunities, it will not be of much use to give long textual explanations of all the Articles in question. School-children will always be intelligent enough to understand that education which cannot be translated into actions and attitudes cannot be applied to real life. And so most of them, while paying lip service to equality, will take care not to extend the hand to their obscure fellow-creatures belonging to another race, another religion, another latitude, and wearing quite different clothes.

I think it is necessary that children should know about the Universal Declaration of Human Rights. But it is still more necessary that through the way they are brought up they should learn to respect the rights of others. We want children to have such in-

formation as they need to be good citizens in the twentieth century. We are much more deeply concerned that their education should develop those predispositions, those attitudes to their fellow human beings, that will enable them to enter fully and co-operatively into the life of our community of peoples on this planet.

There are many ways in which this may be done. When I am asked how I view the relationship between education and peace, I say that although there is some teaching that may promote peace directly, the essential contribution of education to peace is indirect. Inculcation of a doctrine that we must live at peace with one another, learning by heart the Declaration of Human Rights, and so forth, is infinitely less important than growing up so that we do in fact co-operate freely and equally with other men of good-will.

In some countries, where this is

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appropriate to the educational tradition, direct courses may be introduced into the curriculum so that children are taught formally about the United Nations, about the Declaration of Human Rights, and about their own country's role in the community of nations. I, of course, welcome that. But it is not the only way. Such instruction runs the danger of being too isolated, too compartmentalized, too divorced from the main stream of study. And precisely because it appears to be so direct it may have to be so hedged about with precautions—dealing as it does with questions that often arouse bitter controversy—that it becomes almost denatured. The introduction of direct courses in international affairs by no means excludes the promotion of activities, in school and outside, which will give a youngster a lively sense of the world in which he lives and encourage the right attitudes to be formed.

To the two dangers I have just mentioned, propaganda and verbalism, which it is imperative to avoid, must be added yet another undeniable difficulty. I have already referred to it in passing at the beginning of my speech: education which aims at teaching people to live as citizens of a world community must be, in every country, a *national* education. No one can impose it on anyone else. It must above all be adapted to the conditions of the environment it aims at improving, and must proceed directly from that environment. I do not hesitate to say that nowadays it is national needs which can best open our eyes to the need for an international order.

The goal is the same for us all, but the means we apply to reach it are not and should not be identical. We must respect the originality of each separate culture, and appreciate the differences which distinguish one country from another; we must try to win consent but never to force submission. This proviso is all the more important in that the Universal Declaration of Human Rights, for instance, which is the principal subject of your Seminar, is, as I have often said, a programme of action, and one extremely difficult

to carry out. What State in the world can boast that it applies without distinction, and in all circumstances, all the principles proclaimed on 10 December, 1948 by the Assembly of the United Nations?

If we don't want to discourage young people from the outset, we must explain to them that the application of each one of these principles represents the laborious, slow, patient triumph of good over evil, humanity over cruelty, co-operation over selfishness. Unless teaching about Human Rights is illustrated, as it should be, from the data of history, geography, literature, and the fine arts, then the traditional training in "civics" will achieve nothing.

Perhaps I should say a little more on that point. I will use the terminology to which I have become accustomed as an old hand at conferences. You might like to think of Human Rights in terms of the agenda of a meeting, and the minutes of the previous meeting. The Declaration of Human Rights, ladies and gentlemen, states part of the agenda for the human race. It declares tasks before us, the work to be done. Your task is to win our young people to accept as their own this common human agenda.

But perhaps you will say: "The trouble with these young people is that they never read the minutes of the last meeting". The minutes of *this* meeting are nothing less than the recorded history of mankind. In those minutes you will see what good intentions have been expressed, what aspirations avowed, what steps have been taken, what victories achieved, and alas, what failures recorded. It is a long story, this quest for human freedom. Our children should know it. It is their story. Let them read the minutes of the last meeting. And let them then, with that knowledge and understanding, enter as responsible citizens into the human assembly. Let them undertake their part in the never-ending endeavour to build a community of free men and women who one and all enjoy the rights proper to human dignity in a world of peace.

To assist you in your work, we have prepared some working papers for you which I trust you will find useful. You are not starting absolutely from scratch. The problems you will be examining have already been the subject of a great deal of study. I would refer you in particular to the suggestions made by a Working Party of the Unesco Executive Board. Each one of these suggestions could be developed at great length and in interesting detail. I give you now only the bare headings.

The Working Party to which I refer said that "a programme for education for living in the world community should in particular :

1. Make clear the underlying reasons which account for the varying ways of life of different peoples both past and present, their traditions, their characteristics, their problems and the ways in which they have been resolved.

2. Make clear that civilization results from the contribution of many nations and that all nations depend very much on each other.

3. Make clear that, throughout the ages, moral, intellectual and technical progress has gradually grown to constitute a common heritage for all mankind. Although the world is still divided by conflicting political interests and tensions, the interdependence of peoples becomes daily more evident on every side. A world international organization is necessary and is now also possible.

4. Make clear that States, whatever their difference of creed and ways of life, have both a duty to co-operate in international organizations and an interest in so doing.

5. Make clear that the engagements freely entered into by the Member States of international organizations have forced only in so far as they are actively and effectively supported by those peoples.

6. Make clear that an international community conceived in the spirit of the Charter of the United Nations and the Universal Declaration of Human

Rights, calls as a prerequisite for education for the world community.

7. Arouse in the minds, particularly of young people, a sense of responsibility to this community and to peace.

8. Encourage the development of healthy social attitudes so as to lay the foundations of improved international understanding and co-operation.'

The studies already made, a synopsis of which is before you, should in no way hamper your freedom of action. They indicate the direction in which we have been working up to now. They leave a vast field open for the initiative of the teacher. We are still only at the birth of a new chapter in education for citizenship. It is for you to write that chapter, and above all to specify by what means it can be brought to life and turned into reality.

You yourselves are the best guarantee of success—your disinterestedness, your enthusiasm, and your professional dignity. In this connexion I am most happy, and congratulate you, that Dr. Beeby, who so competently directed our Department of Education for eighteen months and to whom Unesco owes several of its achievements in the educational sphere, and who is also an ardent champion of the cause which has brought you here, should have agreed to be the Director of this Seminar. The country which offers such generous hospitality for your discussions provides in itself a lesson in national and international civic sense. Peace-loving to an exceptional degree, hardworking, honest and intelligent, its people knew how to endure the most unmerited suffering during the last war without ever losing their hope in justice nor their courage to fight for that hope. Under the incomparable sky of this land of liberty, painters and thinkers found exactly the right note, eloquent because it was true, beautiful because it was just. Here, everyone can meditate, calmly and without prejudice. In this transparent atmosphere the words of Paul Valéry sound with particular

(Continued on Page 309)

THE SQUAD SYSTEM AND THE CLASS WORK

(METHODS OF CORRELATION)

BY

K. SATHYANARAYANA MURTHY,

Headmaster, Board High School, Nagari (Chittoor District).

The division of a class into squads is done only for the purpose of the citizenship activity which exists in most schools up to the annual inspection by the District Educational Officers. But if properly organised, it can be made into a harmonious blending of the time-honoured type of the study circle and the modern set of players imbued with the ideal of team-spirit in the playing of a game.

I am giving below a method in which the working of the squads can be correlated with the class-room work with definite advantage especially in the non-language subjects viz. Maths., Social Studies and Science.

Suppose a class is divided into four squads. Instead of having one text-book as we generally do, each squad can be asked to purchase a particular text-book on the subject, published by one Company. Another squad will have a text-book published by a different company. Thus the four squads will have four different ones on the same subject. After the subject master finishes a topic, the squads may be asked to prepare questions on the topic and the questions can be exchanged. The new type questions on the topic will serve as a thorough revision.

Masters who have not tried the method may feel diffident that pupils are not so good as to frame questions on the subject. I request them to give it a sincere trial. Boys will surely surprise them, as they surprised me, that they are capable of doing excellently if a chance is given to them. If a child is asked to frame questions, he feels that he is made big and wants to rise up

to the occasion and studies the book well. The squads may be asked to sit under the trees in the school garden and frame questions in any period. A period when a teacher is absent may be utilised for the purpose. Their activity is co-ordinated. That is what is wanted!

One practical point to give here is this. The class teacher should take great care when dividing the class into squads. Each squad should contain at least one boy of top-rank. Also the leadership of any particular squad may be changed in the following way with advantage. The leader of the squad for the Science class need not be the same for the Maths class or for the Social Studies class. May be, in a particular squad, it is one boy who is good in all the three subjects.

Nextly, I want to give how the squad system can be exploited with advantage. During the time of outings the squads practise Tracking, a good game in Scouting. The class teacher may select the best four or five of the class to organise a tracking game thus. They go first making use of the usual technical signs. But when they come to putting any treasure or information which they indicate by a number inside a square, they may keep a small paper containing some questions on the fundamentals of the class-room subjects—a small sum in Maths, an important point in Science or Social Studies, or even a simple parsing exercise in English Grammar and recitation of a poem in the Regional language may be given. The first group of boys go on and put

three sets of questions in three different places, with proper indications. The squads which follow copy the questions and keep the original question paper there itself; and on the way to the next, go on answering the questions.

Thus the play-way of learning can be adopted. By this all the boys will be made to know the fundamentals of the different parts of the subject. Even the one who feels uninterested with the

dull routine of the class-room enjoys it, and the matter enters his mind naturally. Perhaps it may not be possible in the heart of a city. But this can be tried on a holiday in a big institution within the school compound and even within some of its many class-rooms.

These two experiments in the correlation of class-room teaching with the squad system are well worth trying by all teachers.

(Continued from Page 307)

clarity. He deplored that human relationships so often presuppose "the idea of an adversary and disdain of that adversary". "This kind of relationship", he goes on, "is necessarily superficial. Not only does it accord with complete ignorance of what people are like inside, but it depends upon that ignorance: it would be painful and almost impossible to dupe, annoy or quell someone whose inner life was an open book to you, and whose sensibility

could be measured by your own. But everything conspires to place the populations of the world in a state of such complete dependence upon one another, and to make communication between them so rapid, that in a very short while they will no longer be so ignorant of one another that their relations can be limited to simple manoeuvres of self-interest. There will be room for other things besides acts of exploitation, aggression, coercion, and competition".

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FROM CURRENT FOREIGN PERIODICALS

A DIGEST PREPARED BY
S. MARIA JOSEPH.

"What makes a good teacher" by a teacher of many years' experience in 'The Schoolmaster and Woman Teacher's Chronicle' of September 12, 1952.

Many of our young colleagues are asking themselves the question what are the attributes of a good teacher. This is a difficult question to answer since no one is perfect and there can be no large number of 'born teachers'. Many of the most successful members of our profession have learnt their craft through patience and perseverance. It is relevant, however, to suggest here a list of attributes the possession of which enriches our professional life.

The first of these attributes is a *liking for children*. Men and women who have to spend all their working life in company with children cannot but find their presence pleasant and stimulating. There are few children who are always lovable, appealing and sweet. Nevertheless, as our knowledge of them increases there comes upon us a feeling that this contact helps us to remain young in spirit.

The next attribute which the layman usually claims of the good teacher's most essential possessions is *patience*. It does not mean gladly explaining a point ten times when once should be sufficient. It does not mean tolerance of indiscipline and laziness. It does mean that a teacher will go to any extent to help a backward child who genuinely tries to understand things. When dealing with people one must be prepared for set-backs. The human child is not a block of wood, a lump of clay or a block of stone on which we can work our will. We cannot make a

child react in the same way as we would wish.

One of the best of teaching devices is to be *humorous at times* for a timely joking will drive home a lesson far better than a lengthy discourse. Life is not all fun, however. Once the joke is over there must be no delay in getting down to business. It is good therefore to take advantage of opportunities for merriment whenever they come. But laughter that is mocking and jeering would never be heard in the class-room.

Every teaching device falls short, however, if a *command of language* is lacking. The gift of clear concise speech is invaluable for any occasion.

Perhaps more than any other occupation that of teaching demands a *standard* that is above reproach. The teacher in his professional life cannot live to himself. Children notice little things at school and are influenced by them for better or for worse. "My teacher was writing a letter during the composition lesson"; "Mr. X. was late twice during this week"; "Mr. Y. always says 'thank you' whenever you give him something". Such observations are not uncommon. Make no mistake, the teacher is looked up to as an example. He should always be on his guard to make that example a worthy one.

The greatest of all attributes is, however, *kindness*. Of course the teacher's face cannot always be wreathed in smiles. There are times for sternness and for repression. The pupils should, however, feel that their teacher will never be unfair or unjust and they should naturally turn to him for help.

LEARNING THROUGH PLAY ACTING

By UNA LASCOT

(By the Courtesy of the British Information Service.)

Because children enjoy play-acting so much, it is being used in Britain more and more as a part of school education. Teachers have found that it is much easier for children to understand and to learn to love fine plays by seeing them performed, than by reading them. In fact, having to read plays often means that they seem dull and boring because there is nothing to rouse the children's imagination. But to see them performed with the actors in bright coloured clothes on a stage which is brightly lighted while the audience remains in darkness—that is exciting, and words spoken in these surroundings remain in the mind.

So now it is not an uncommon sight in towns in Britain to see parties of school-children being taken to see plays at their local theatres, or actors giving performances in schools. The plays are carefully chosen, of course, both for fine language and for action. This does not mean that children who live in the country, a long way from a town, are forgotten, for a number of theatre companies travel all round the countryside so that many children in remote villages and hamlets are able to share in this new and enjoyable way of learning.

PART OF FAIRYLAND

One of these companies, the Caryl Jenner Mobile Theatre, has performed to more than 100,000 children since 1948. The actors tour from place to place performing in schools and village halls, and most of their plays are written specially for children from seven to 11 years. Some are based on events in history, and others on folk tales, or fairy and adventure stories. All are exciting to watch, and the actors wear the gayest and most beautiful clothes they can find so that, to the children, the stage itself looks like a part of fairyland.

After the performances a short period is always allowed for questions and

discussions. This delights the audience, for there is always something some of them want to know, and even if a boy or girl has no questions to ask this is the time to tell the actors what they like. In fact, one little girl of eight, who was asked if there was anything she did not like, answered at once: "the interval".

FORM OF DRAMA-PLAY

Children are being encouraged, too, to develop a form of drama-play which expresses their own ideas and imagination. In several towns companies of children already put on their own plays. In Manchester, an important city in the North of England, the Stretford Children's Theatre Company give four shows a year. The actors are aged from eight to 18, and help to design and make the scenery and costumes.

In North Wales, another Children's Theatre Club has for its president a well-known Welsh actor, Mr. Emlyn Williams. This Club has its own little theatre, complete with dressing rooms, a canteen, and a stage with proper lighting; here classes are held and plays produced, and every year an annual pantomime is given at the local theatre.

In some schools in Britain children are being taught to construct model theatres with cut-out figures to represent the actors in scenes from well-known plays. It is fun for them to find out how the people were dressed at the period in which the play is set, and while they make their theatres they are really learning carpentry, painting, history, and costume design as well as stage construction.

PUPPET THEATRE

Boys and girls learn much the same lessons when they make a Puppet Theatre, for puppetry is popular in a number of schools now. Not long ago a Festival of Puppet Plays was held in London with great success. Children

from different schools gave performances, and showed how much this very old and fascinating form of drama had taught them. In many cases they had made their own puppets, carving and painting the faces, although some had bought small dolls; but all the clothes worn by the puppets had been made by the children, as well as the backgrounds for each play.

Many of the grown-ups who are interested in these theatres learned to handle the puppets when they were children, manipulating the strings and speaking the words of the plays, just as these children did during the Festival. Sometimes the children to-day write their own little plays, for to present a puppet play successfully means that all must work as a team.

OUR BOOK-SHELF

- (1) **THE RAILWAY STATION**, (2) **THE MARKET AND** (3) **THE PARK**. (Oxford University Press.) Price: Re. 1-4-0 each.

We have had occasion in an issue of the South Indian Teacher some time ago, to review some books, of series No. 1 of Every Day World. The above three books of series No. 2 follow the same principle and method and introduce vocabulary relating to each sub-

ject matter. Children learning English in the first and second forms of our secondary schools will find these books very interesting and informative and will be enabled to learn a large number of English words of common usage pertaining to the topics covered in them. These new words can be effectively taught to the children if they are taken out on an excursion to those places.

C. R.

Proceedings of the Director of Public Instruction, Madras.

R.C. No. 192-B1 (2)/52, dated 10th October, 1952.

SUBJECT: TEACHERS' UNIONS — Elementary Schools—Rules regarding recognition issued in G.O. No. 2775, Education, dated 24-10-1951—Cancelled.

READ: Government Memorandum No. 41111-C/50-23, Education, dated 19-6-1952.

The undermentioned officers are informed that the Orders issued in G.O. No. 2775, Education, dated 24-10-51 regarding the rules relating to the recognition of the Teachers' Unions have been cancelled by Government in their Memo. read above.

2. In view of the above Orders—

- (i) There is no need in future to recognise any Teachers' Union.
- (ii) The recognition already accorded to District or Taluk

Teachers' Unions will cease and that there is no objection to their continuance without any Departmental recognition.

- (iii) Even the District Board or Municipal Elementary School Teachers who are governed by certain conduct rules may join such unions.
- (iv) Regarding the South India Teachers' Union and the Andhra Rashtra Teachers' Federation the Orders issued in G.O. Ms. No. 1793, Education, dated 15th June, 1950 and G.O. No. 214, Education dated 1st February, 1952 as modified in Government Memo. No. 6463-B/52-4, Education, dated 4th April, 1952 may continue to be in force for the present.

(Sd.) N. D. SUNDARAVADIVELU,
For Director of Public Instruction.

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FROM OUR ASSOCIATIONS

TIRUCHIRAPALLI DISTRICT. TEACHERS' GUILD

The Annual Conference

Sri S. Natarajan, President of the South India Teachers' Union presided over the Annual Conference of teachers of the Tiruchirapalli District Teachers' Guild in the premises of the Guild House on 31—8—1952 and spoke on "The Challenge to the Teaching Profession". He said,

"The teachers in our schools and colleges are facing a three-fold challenge. First the public have raised the cry that the standards of achievement of our secondary school pupils have considerably deteriorated compared with those of their compeers two decades ago. Our colleagues in the University and those responsible for public administration have all been loud in making this charge. This has considerably contributed to a lessening of the faith in school education in the ordinary parent. The teacher's work is not therefore correctly appreciated and he is falling in esteem. It is up to teachers to examine this charge carefully and if it is true they should face the challenge and set things right. If it is not true then they should vindicate their position and convince the public that it is not so. For my part, I feel that the charge is based on a single factor viz., the attainments of our pupils in respect of their proficiency in the use of the English language. English is no longer the medium of instruction in our schools. English is now studied as a compulsory language and certainly the attainment of our pupils in respect of this language is not as much as that of the students of 20 years ago. But this lowering in standard is more than compensated by their other attainments. The modern pupil's ability to express himself in his mother-tongue has shown great improvement. The content of the knowledge subjects has been considerably increased, such increase having been made possible by the medium of instruction being the Regional Language. In his behaviour and in his ability to take up work requiring confidence, resourcefulness and

spirit of co-operation, the modern pupil is distinctly ahead of his counterpart of 30 years ago. Teachers therefore have to convince the public of these gains. The Education Week is a great opportunity which teachers should utilise to enable the public to understand the work of the schools and to dispel the mistaken notion that standards have deteriorated.

We are in a democracy and the task of the teacher is to train the children of to-day to become Citizens of a Democracy. But you cannot give such a training unless you have the democratic atmosphere. In our schools to-day, we fail to notice such favourable conditions. The schools are so severely controlled by departmental regulations in respect of courses of studies and content of syllabus, that there is little freedom for the teaching faculty. The teachers feel that they have no share in deciding what their pupils should know. They feel like units of a regimented organisation, each having to do a certain bit of work at a certain hour. This feeling is a very negation of the principles of democracy. Within the school itself the organisation is too much centred in the Headmaster, while within a class-room, the teacher has yet to unlearn the traditional dictatorial attitude. Our students to-day have drunk deep the nectar of freedom and are very sensitive of their rights as Citizens of a democracy. This is a challenging situation. Teachers have to give serious thought to the best means of putting an end to this conflict and convert the schools into nurseries of our democracy. They ought to take an increasing share in shaping the programme of the school. Teachers' Associations should strive to secure this measure of freedom and the Headmaster should do his best to get the teachers' willing co-operation and assistance in the conduct of the academic side of the school. Public opinion should be educated to see the dangers of regimentation in education and public faith in the efficiency of the teaching faculty of a school should be greatly strengthened.

A third challenging factor to-day is the insidious 'infiltration' of Communist literature and Communist ideals amongst the immature minds. Communism no doubt holds out the glamorous picture of equality but at what price? If does not recognise the worth of the individual. It treats the individual as a bit of life-less-soulless sod. Democracy on the other hand respects the individual and expects the individual in his turn to serve the community, at the same time work out his own salvation: It is unfortunate that amongst us teachers, there are some who are lured by Communist slogans, thanks to their suffering! It is most regrettable that society, though it is aware of the very inadequate salaries paid to teachers, has not done anything to improve the lot of the teachers. It is true there is considerable expression of sympathy. No wonder, the suffering teacher finds solace in dreaming about the panacea that communism holds forth. Teachers Associations have therefore to bestir themselves and should do everything in their power to check this development in their ranks. Teachers should acquaint their pupils with the spiritual values of life and so plan their work and life at school as to enable them to appreciate the democratic way of life. Though ours is a secular state it does not mean it is an irreligious state. The teachers have therefore a great responsibility in enabling pupils to have a correct appraisal of moral values.

If we teachers take an abiding and sincere interest in our students then we can have our cause championed by the public. Government will not be moved by deputations of teachers but will readily respond to the call of the Citizens. They should be made to realise that teachers are the makers of the nation!"

There was a discussion on "New Type tests in Mathematics", led by Sri N. Srinivasa Iyer, B.A., L.T., N. C. High School, Tiruchy. This was followed by an address on "The Physical Basis of Intellect" by Dr. T. V. Srinivasan, M.B.B.S.

At the General Body Meeting held in the afternoon, the Annual Report and Statement of Accounts were approved and the Office-bearers for the new year were elected and some resolutions were passed.

EXTRACTS FROM THE ANNUAL REPORT FOR THE YEAR 1951-52.

Membership :—21 Secondary School Teachers' Associations, two of them new, paid their subscriptions before 31-5-1952, with a membership of about 520. Many of them have not sent even the total number of members for whom they paid the affiliation fees. Hence the number 520 is only an approximate estimate. Three elementary schools with a membership of over ten each and ten individual elementary school teachers paid their subscriptions during the year. There were four other individual members, besides one Life-member, Sri A. Rama Iyer, former President. Our effective membership thus fell from 800 to 573.

Our Activities :—The two highlights of our activities during the year were firstly, the Education Week, and next, the Election of the Teachers' Representative in the State Legislative Council.

The Education Week was celebrated this year on a grand scale, in co-operation with the Dt. Health Association. A special Education Week Committee was formed. A sum of over a thousand rupees was collected with the aid of a Dance Recital by Miss Banumathi of Kumbakonam. Dr. E. P. Mathuram and Dr. P. A. S. Ragavan evinced great interest and spared no pains to make the Education Week and the Special Education and Health Exhibitions successful. Our thanks are due to them and the Committee. An oratorical contest for the pupils in the District was held as in the previous year.

We are proud of the fact that Sri G. Krishnamurthy was successful in the election and though he is no longer a member of the profession, continues to be a member of the Guild.

As in 1951, a Citizenship Training Course was held in May 1952, this year

in the High School in Srirangam. Sri A. D. M. Prakasam was our Honorary Instructor, Sri Ramaswami, Municipal Commissioner, Srirangam inaugurated the course. 28 Campers attended the camp which included an excursion to Thiruvengimalai. We thank the Divisional Inspector of Schools, the D.E.O., Sri T. S. Sankara Iyer and the Srirangam High School authorities for enabling us to conduct the camp successfully.

The year is memorable in yet another respect. At long last, the Government of Madras have recognized the claim of the Aided Elementary and Secondary School Teachers for equality of treatment with other State employees. We refer to the grant of fee concessions to children of teachers in aided schools. Though what has been granted is far below what we have been pressing for, yet a beginning has been made, and a principle has been conceded and we thank the Government. There are no indications that our demand for a revision of scales of pay of teachers, especially the elementary and secondary grades is going to be considered in the near future. The demand can have sanction only if there is organized strength in the profession and so long as District Guilds count their memberships in hundreds, and not in thousands, there is no chance for our pleas and resolutions to have any effect. Hence it is our duty to raise ourselves by our own efforts. We appeal to every teacher to become a member of the Guild and to attend every meeting of the guild."

Office-bearers for 1952-53.

President :—

Sri M. P. H. Albert, M.A., L.T.,
Bishop Heber High School,
Teppakkulam.

Vice-Presidents :—

Sri Theodore Samuel, M.A., L.T.,
Bishop Heber High School,
Putthur.

„ K. N. Rangaswami Iyer,

B.A., L.T.,
The High School, Srirangam.

Sri R. Kandaswamy,
Municipal Elementary School,
Varahaneri.

„ K. Mon Singh, B.A., L.T.,
Board High School, Musri.

Secretaries :—

Sri R. Bhuvarahan, M.A., L.T.,
N. C. High School, Tiruchi.

„ A. J. Ramaswamy Iyer,
The High School, Srirangam.

„ J. G. Clement, B.A., L.T.,
B. H. H. School, Teppakulam.

„ V. Singaram,
Municipal Ele. School,
Beemanagar.

Mrs. Grace Dorairaj,
Municipal Ele. School,
Beemanagar.

Auditor :—

Sri S. Sivaramakrishna Iyer,
B.A., L.T.

Statement of Accounts 1—6—1951 to
31—5—1952.

RECEIPTS.

	Rs.	A.	P.
Opening Balance ..	592	15	7
Interest ..	37	7	7
Rent ..	100	0	0
Election fund collection	504	0	0
Diamond Jubilee			
Donations ..	125	0	0
D. J. Tournament			
Entrance Fees ..	10	0	0
C. T. Camp Adm. Fees.	58	0	0
Aff. fees & subscriptions	379	6	0
Miscellaneous ..	7	0	0
Total ..	1,813	13	2

EXPENSES.

	Rs.	A.	P.
Printing, Postage, etc.	108	12	0
Conveyance ..	125	2	6
Tea expenses ..	141	8	6
Scholarships ..	270	4	0
Election Fund Payment	600	0	0
S.I.T.U. Aff. Fee etc. ..	137	4	0
„ Publications			
Share ..	20	0	0
C. T. Camp expenses ..	59	11	9
Miscellaneous ..	50	6	0
Balance ..	300	12	5
Total ..	1,813	13	2

KURNOOL

A General Body Meeting of the Kurnool District Teachers' Guild was held in the Coles Memorial Hall, Kurnool on Wednesday 1—10—1952, when Welcome Addresses were presented to the Hon. Dr. M. V. Krishna Rao, Education Minister, the Hon. N. Sankara Reddy, Minister of Local Boards and Sri S. Govindarajulu Naidu, Director of Public Instruction, Madras. The hall was packed to the full with local and mofussil teachers and the public.

The proceedings began with orchestra by the pupils and teachers of the local Govt. Girls' High School. The address in Telugu, to the Education Minister was read by Sri H. Krishnamurthy, Guild Secretary, in which an appeal was made for bettering the emoluments of teachers. Stress was laid on giving some special relief to the Rayalaseema teachers who were experiencing further difficulties due to the famine conditions prevailing in this area for the last one year or more. A request was made to reduce the present unwieldy number in the classes to thirty in each section. It was pointed out that teachers preferred getting an increase in their salaries to the earning by way of extra tuitions since this tuition work was an additional burden to the already overworked teacher.

The address in Hindi to the Minister of Local Administration was read by Sri P. Venkoba Rao, Hindi Pandit, M. H. School, Kurnool. It was pleaded in this address that the Government scales of pay be adopted by such Boards and Municipalities as have not yet adopted. It was also pointed out that some initiative may come from the Government so that the municipalities may assign the vacant sites in the respective areas, to their teachers and houses constructed on co-operative basis.

The address to the Director of Public Instruction was read by Sri D. N. Babu Rao, Headmaster, C. M. H. S., Kurnool. In this it was stated that the teachers' salaries should be in conformity with their qualifications irrespective of the agency under which they served. It was requested to cancel the order Dis. 3862/52, dated 27—5—1952 directing the teachers to take casual leave on

Saturdays and other discretionary holidays if they had to leave the place of duty. Another point put forth in this address was the arrangement with the postal authorities to have bigger P.F.D. Pass Books so that a book may last for the entire period of service of that teacher.

Replying, the Minister of Education, at the outset appreciated the activities of the Guild and said that it was really a happy thing for him to meet the Guild. He knew the grievances of the teachers and was one who appreciated the untiring work of them even under the present adverse circumstances. The plight of teachers was well-known to everybody and the Government also felt that the existence of discontented teachers would not contribute to the progress of education. He promised that the Government would try to consider their grievances to the largest possible extent as soon as the position improved.

Sri N. Sankara Reddy, the Minister of Local Bodies, said that the Government were favourably considering the proposal that such of the Local Bodies as were financially sound should give Government scales of pay for the teachers under them. Regarding the housing problem, the Minister said that Government would certainly consider favourably when the initiative for starting a House Building Society would come from the teachers.

Sri S. Govindarajulu Naidu, Director of Public Instruction, replying, said a few words infusing the missionary zeal in the teachers and added that the grievances of teachers would certainly be considered as the Minister had stated earlier. He pointed out that the respect and status of teachers depended upon two main factors independent of their salaries and they were, one—by the teachers asserting for themselves their high place in society and two—by the officers treating the teachers on a higher level of respect and in a more courteous way than the people belonging to the other subordinate services.

There was a short interesting programme of dance recitals by the pupils of Govt. Girls' High School, Kurnool. With a vote of thanks by Sri K. N. Pasupathi the meeting came to a close.

THE S. I. T. U. PROTECTION FUND LTD.

Details of Policies Issued during the Month of September, 1952.

S. No.	POLICY No.	NAME	ADDRESS
1.	5861	Sri S. Maragatha Valli	A. R. C. Girls' High School, Madras.
2.	5862	" R. Meena Bai	Do.
3.	5863	" V. Kamakshi	Do.
4.	5864	" P. Sundaram	Do.
5.	5865	" B. V. Lakshmi	Do.
6.	5866	" V. Kausalya	Do.
7.	5867	" P. M. Lakshmi Bai	Do.
8.	5868	" Jayamagmoni Christudoss	Do.
9.	5869	" R. Rajeswari	Do.
10.	5870	" S. Jayalakshmi	Do.
11.	5871	" N. Chandrasekaran	A. R. C. Secondary School, Madras.
12.	5872	" J. Jagadeesan	Do.
13.	5873	" C. V. Sampath	Do.
14.	5874	" P. G. Jagadesan	A. R. C. Higher Elementary School, Madras
15.	5875	" R. Narasimhan	Do.
16.	5876	" A. K. Padmavathy	Do.
17.	5877	" Helena Dorairaj	Do.
18.	5878	" D. R. Lalitha	Do.
19.	5879	" Gladys Chandrabai	Do.
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21.	5881	" Lydia Meenabai	Do.
22.	5882	" M. Nagarathnam	Do.
23.	5883	" V. Suryanarayana Iyer	Do.
24.	5884	" P. Hannamma	Do.
25.	5885	" A. V. Parthasarathy	Do.
26.	5886	" A. Rajakkan	London Mission High School, Salem.
27.	5887	" P. Selladurai	Do.
28.	5888	" T. K. Krishnaswamy	Do.
29.	5889	" Devasigamany Malayam	Do.
30.	5890	" R. Jeevaratnam	Do.
31.	5891	" V. Selvaraj	Do.
32.	5892	" S. Satyanarayana	Municipal Middle School, Kurnool.
33.	5893	" K. Subramanyam	Do.
34.	5894	" E. Ponnuswamy	T. D. T. A. Hr. Ele. School, Alwarthirunagari.
35.	5895	" T. P. Krishnan	Bd Ele. School, Kurumbur, Tinny. Dt.
36.	5896	" A. V. Sankaran	K. M. Hr. Ele. School, Autoor, do.
37.	5897	" S. R. Antony	Little Flower Ele. School, Salem.
38.	5898	" S. Parthasarathy Sarma	Little Flower High School, Salem.
39.	5899	" V. Sundararajan	Do.
40.	5900	" G. Haradatta Srowthi	Bharathi Vidyalaya High School, Salem.
41.	5901	" R. Seetharaman	Municipal High School, Salem.
42.	5902	" M. Abdur Rasheed	Do.
43.	5903	" C. Muthu Pillai	Do.
44.	5904	" N. Narayanaswamy Pillai	Municipal Secy. School, Gugai, Salem.
45.	5905	" C. Venkataraman-julu	Dy. Inspector of Schools, Salem Range.
46.	5906	" Daisy Dhanam	VR. Subbiah Memorial Hr. Ele. School, Tennur, Trichinopoly.
47.	5907	" P. Swaminathan	Pachaippas College School, Madras-1.
48.	5908	" P. V. Ranganathan	Vivekananda College, Madras-4.
49.	5909	" A. V. Bharathi	National High School (Girls), Triplicane.
50.	5910	" K. Ananthapadmanabhan	Sir M. Ct. M. High School, Pursawalkam, Madras.
51.	5911	" S. Ananthanarayanan	Chatram H. School, Kadayam, Tinny. Dt.
52.	5912	" M. G. Narasimha Murthy	B. T. College, Madanapalle, Chittoor Dt.
53.	5913	" C. S. Mahadeva Iyer	Do.
54.	5914	" N. Swaminathan	Bishop Heber High School, Puthur, Trichy.
55.	5915	" Narasimhachari Miligi	Municipal High School, Kurnool.

S. No.	POLICY No.	NAME	ADDRESS
56.	5916	Sri G. Srinivasa Murthy	Municipal High School, Kurnool.
57.	5917	" S. Narasimha Murthy	Do.
58.	5918	" S. Harihara Iyer	Chatram H. School, Kadayam, Tinny. Dt.
59.	5919	" D. Arputhasamy	St. Fr. Xavier's High School, Tuticorin.
60.	5920	" M. R. Thulasiram	Do.
61.	5921	" A. Francis Morals	Do.
62.	5922	" S. Alagiriswamy	A. V. S. Hindu Ele. School, Muthiapuram, Tuticorin.
63.	5923	" R. Rajammal	South Sethu St. Hr. Ele. School, Tuticorin.
64.	5924	" K. Samuel Paulraj	Do.
65.	5925	" G. Sarathambal	Do.
66.	5926	" M. L. Ramamoorthy	Board High School, Mecheri, Salem Dt.
67.	5927	" T. S. Ramaswamy	Do.
68.	5928	" C. Muthukali Chetty	Do.
69.	5929	" K. Thathachariar	Kellett High School, Triplicane, Madras.
70.	5930	" C. Sankar Rao	G. H. M. High School, Salem.
71.	5931	" A. Chellammal	Bd. Girls' Hr. Ele. School, Attur, Salem.
72.	5932	" M. G. Kather Mohaitheen	Bd. High School, Palakod, Salem Dt.
73.	5933	" P. M. Mohd. Ghouse	Board High School, Krishnagiri, Salem.
74.	5934	" N. Rama Rao	Bd. Secy. School, Nagarasampatti, Salem.
75.	5935	" P. A. Parameswaran	N. E. High School, Alatur, Malabar Dt.
76.	5936	" S. Vaideyanathan	Do.
77.	5937	" V. N. P. Nambudiri	Do.
78.	5938	" K. M. Kesavan Nair	Do.
79.	5939	" V. K. Itti Kombi Achan	Do.
80.	5940	" P. Bhargavi	Do.
81.	5941	" M. S. Krishna-moorthy	Municipal High School, Mayuram, Tanjore Dt.
82.	5942	" N. Ramakrishna Suvarna	Board High School, Hiriadka, S. K. Dt.
83.	5943	" S. Vasudeva Achary	Do.
84.	5944	" C. Sarojini Selvam.	K. N. Hr. Ele. School, Kamuthi, Ramnad Dt.
85.	5945	" M. G. Suryaraman	S. V. College, Tirupathi, Chittoor Dt.
86.	5946	" T. M. Rajagopalan	Sir S. High School, Tirukattupalli, Tanjore.
87.	5947	" T. M. Thiagarajan	E. R. High School, Trichinopoly.
88.	5948	" S. Ramasubramanian	Chatram H. School, Kadayam, Tinny. Dt.
89.	5949	" T. R. Nagarajan	Do.
90.	5950	" S. Ramalingam	Tilak Vidyalaya, Kalidaikurichi, Tinny. Dt.
91.	5951	" K. A. Guruswamy	C. Abdul Hakim's Hindu-Muslim High School, Madras-1.
92.	5952	" U. B. P. Daniel Devadathan	Sir T. C. High School, Washermanpet, Madras.
93.	5953	" S. Dorairajan	Kellett High School, Triplicane, Madras.
94.	5954	" R. S. Thiagarajan	Sir S. High School, Thirukattupalli, Tanjore.
95.	5955	" S. B. Padmanabhan	Thiruthapathi High School, Ambasamudram.
96.	5956	" T. Kumaresa Pillay	Do.
97.	5957	" K. S. Lakshmi-varahan	Do.
98.	5958	" K. Ramakrishnan	Do.
99.	5959	" K. R. Kaveri	Town High School, Kumbakonam, Tanjore Dt.
100.	5960	" P. Ammalu	Do.
101.	5961	" V. S. Venkata-subramanian	Sir T. C. High School, Washermanpet, Madras.
102.	5962	" P. C. Lakshmanan	E. K. E. M. Hr. Ele. School, Thalur, South Malabar.
103.	5963	" S. Subbayyan	Bishop Heber High School, Trichinopoly.
104.	5964	" S. Seshadri.	National High School (Boys), Triplicane.
105.	5965	" M. Devasigamani	Kellett High School, Triplicane, Madras.

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EDITORIAL

The Prime Minister in Madras :

Pandit Jawaharlal Nehru's visit to Madras must be deemed very successful for he has filled every heart with a new hope and a new courage and a bright vision. He has captured the imagination of the young and endeared himself to the children and the students of the City. Their admiration of their beloved Prime Minister increased a hundred-fold when they saw his winning smile and heard his ringing voice so full of hope and faith. During his stay he met the students—children of Elementary Schools, students of High Schools and of Colleges separately. The High School students, numbering over 40,000 gathered in the Stadium. Mr. Nehru went round the Stadium acknowledging their warm and affectionate greetings and made a stirring speech, which we publish elsewhere, a speech which has made a deep impression on all those who heard him then. He talked to them on the indivisibility of *Bharatmata*. He told them, in his own inimitable way how each one of us formed a bit of that great *Bharatmata* and therefore of the need for all the bits to work together for the greatness of the land. He held before them the picture of their lofty privilege and the hard responsibility of being Citizens of Free Democratic India. It was a great moment when at the conclusion of his address 40,000 throats with one voice shouted *Jai Hind* as if to assure the Prime Minister that the students of Madras were ready to follow his lead.

The Prime Minister on more than one occasion has stressed on the need for taking care of the Children of to-day. They are according to him the *Hope* of the future of this land.

Wherever he goes, be it Assam, Bihar, Madhyapradesh, or Madras, he has been emphasising the need to give the topmost priority to the care and upbringing of the Children of to-day.

Children in the Famine Area :

After his visit to the famine-stricken parts of Rayalaseema he is reported to have said with great feeling and emotion that the immediate task before them was to save the children and to prevent them from experiencing the misery of starvation and beggary. We are told that thousands of children are moving out of their homes and standing on the way-side or entering neighbouring urban areas and begging for food. His counsel, that we should gather children, feed them and educate them is of the utmost importance. Opening gruel centres and distributing *Kanjee* as though we are bestowing on them favours is sure to produce a very unhappy state of mind. The children need food and they also need joy and happiness. It is also necessary that they should be educated. We trust that his wise counsel would be acted upon by those in charge of relief measures.

The Selection Examination :

Government have at last passed orders rectifying a wrong step they took a few years ago. The earlier order which required the headmasters to send all the pupils on the rolls in the VI Form to appear for the S.S.L.C. Examination was a denial to the Headmaster and teachers of schools the opportunity to discharge a responsibility of presenting to the examination only those who in their opinion have satisfactorily completed the school course.

We are glad that the Government have reconsidered the matter and issued the present G.O. restoring to the school the means of exercising a responsibility and ensuring standards of achievement.

It is well that teachers ponder over the reasons for Government interference in their legitimate responsibility. It has been freely said that private prejudices of teachers have been largely allowed to influence their decision in selecting students and that on account of extraneous influence, teachers were unable to be fair in the exercise of their judgment. These are serious charges indeed. Another consideration, we are told, was the neglect by the school of the students who were not selected to appear for the examination, resulting in break of studies with serious consequences to the pupils' attitude to studies. We refuse to believe that teachers allowed their private prejudice to influence their judgment. For, we know the selection was never based on the results of a single test. The teaching faculty of the school had before them the pupil's progress and his effort and judged him thereon. However, we do hope that teachers will be careful not to give room for even a semblance of such a suspicion. Regarding the charge of undue influence, headmasters and teachers have a great responsibility in making young people have confidence in the decision of the school. In regard to the third charge, that schools pay little attention to the unselected pupils, schools have to plead guilty; for, after the announcement of the selection results, teachers concentrated on those preparing for the examination and cared very little for the unfortunate few. We strongly feel that schools have a responsibility to look after the unselected, so that their deficiencies might be set right. In fact they need

special attention and we do hope that schools would not mind any extra expenditure or inconvenience in attending to these pupils during the short-term i.e. January to April. Now that supplementary examination in October has come to stay, it may be worthwhile for schools to make special arrangements to impart instruction for these pupils so that they might be enabled to appear for the October examination. We hope the Director of Public Instruction would give this proposal his serious consideration. We also hope that headmasters of schools would bear in mind the needs of these students.

The Government Order about selection of pupils for examination mentions oral tests with the aid of external examiners. It is evident that Government have in mind the fear of the students that teachers might not be fair. Teachers have to infuse confidence and should exercise their responsibility wisely and truly in the interest of the students. On the way in which they act this coming January when they will tackle the problem of sending students for the examination, will depend the freedom and prestige of the teaching profession.

OBITUARY.

We regret to have to announce the death of Messrs. J. Muthuswamy, Teacher, Board High School, Puliam-patti, Coimbatore Dt. (Pol. 3496—2 Units) and S. Jeevanandamuthu, Board Boys Hr. Ele. School, Srivaikuntam (Pol. 3724—3 Units) during September. The claim amounts of Rs. 566-8-0 and Rs. 731-6-0 respectively, will be paid to the nominees on receipt of the claim papers in order.

V. B. MURTHY,
Secretary.